

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

No. 6, Vol. XXIX.

Saturday, February 9, 1867.

Price One Penny.

THE LIVING WORD OF GOD.

BY ELDER C. W. PENROSE.

What is the word of God? The different sects of modern Christendom, though divided upon almost every religious principle, would unite in their answers to this question. The reply would be, the Bible is the word of God. Any person who would contradict this answer, would be counted almost an infidel. Yet, when we reflect upon the matter, by the light of reason and the aid of the Bible itself, we find that the definition is really incorrect. For, while it is true that the Bible contains some of the words of God, spoken to ancient Prophets, or rather the uninspired renderings of those words in modern languages, it is also a fact that it contains a great deal of merely historical matter, written according to the best knowledge of the circumstances which the writers could obtain. Some of the Bible historians have, in narrating the same occurrences, made considerable discrepancies in their statements; each writer evidently striving to give the best account he was able, from the information at his command. It would be wicked and blasphemous to charge the Almighty with the errors and contradictions which are to be found in the

historical portion of the Book, consequently it is exceedingly inconsistent to call it "the word of God."

The Bible contains the words of many very wicked men and women, and even the words of the Devil. How then can it, with any degree of propriety, be called the word of God? But the question may be asked—If all the words in the Bible are not absolutely the words of God, were not the writers of the book inspired of God? and if so, is not the Bible in that sense the word of God? To which we reply, there is no evidence to prove that many of the books in the Bible were written either by inspiration or commandment. What evidence of inspiration is to be found in the book of Esther, in which the name of God is never mentioned? What in the books of Ezra and Nehemiah, which contain several numerical discrepancies? What in the books of Judges and Ruth, of Kings and Chronicles? Did the writers of these books, whoever they may have been, profess to have been commanded of God to write them? And, coming down to the New Testament, did the writers of those important books, called "the four Gospels," re-

ceive any commandment from God to record the occurrences which they have related? They do not say so.

Let us hear what one of them says himself as to the reason of his authorship. "Forasmuch as many have taken in hand to set forth, in order, a declaration of those things which are most surely believed among us, even as they delivered them unto us which from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." (Luke i, 1-4.)

In the same way Luke wrote the Acts of the Apostles, as a continuation of his "former treatise," which, though not professing to be written by inspiration or commandment, is a more connected and succinct account of the important events attending the ministry of the word, than is given by either of the other writers of "the Gospels." Modern religious teachers will take isolated texts from these writings, and quote them as the word of God, when they only profess to be the words of Luke, who has given us as good an account as he was able to give, according to his understanding of the circumstances. That he was not always entirely correct, might easily be proved by comparison. We will give one instance of this from his Acts of the Apostles. In relating the conversion of Saul, he says, "and the men which journeyed with him stood speechless, *hearing a voice*, but seeing no man." (chap. 9, verse 7.) But he reports Paul's own account of the occurrence in these words, "And they that were with me saw indeed the light, and were afraid, but *they heard not the voice* of him that spake to me." (chap. 22, 9 verse.)

A great deal of what is quoted by the clergy as the sublime and inimitable language of inspiration in the Book of Job, turns out, upon investigation, to be the language of those three men who have become popularly known as "Job's comforters," and whom the Lord himself rebuked for using that very language. "The

Lord said unto Eliphaz the Temanite, my wrath is kindled against thee, and against thy two friends, for ye have not spoken of me the thing that is right, as my servant Job hath; therefore, take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you, for him will I accept, lest I deal with you *after your folly*, in that ye have not spoken of me the thing which is right, like my servant Job." (Job xlii, 7, 8.) In the churches and chapels of the present day, the words of these men, which God calls "folly," are very frequently taken as texts for sermons, and are greatly admired for the beauty of their style, which is taken as a token of their inspiration; and any person who should have the temerity to doubt their divinity, would be shunned as infidel and dangerous.

These remarks are not intended to depreciate the value of the Bible, but rather to place it in its proper position before the world. It has been taken out of that position, and exalted to the place of that which it is only given to lead us unto, that is, individual and present inspiration, even the living word of God.

The true guide for mankind is not the Bible, nor any other book in existence; the Bible itself teaches this. By reading that book we learn, that God's guide to his presence, in all ages of the world, was his living word, conveyed through the living oracles. Prophets, Apostles, &c., were called by revelation, and being properly authorized and appointed, came with "the burden of the word of the Lord." Their words were words of life to the obedient, and words of death to the disobedient; and they invariably labored to bring the people to the same fountain from which they obtained the living streams of truth; to kindle in the people the living fire that glowed in their bosoms; to light up in the hearts of the obedient, the lamp of inspiration, that they might see and understand for themselves, not depending upon books or men for light, but drawing nigh unto the Sun of Truth themselves, they might personally walk in the glory of his rays, and

be in communion with him. It is true that some of the ancient Prophets wrote the word of the Lord which came unto them, and that they left their writings for the benefit of after generations; but there is a great deal of misunderstanding on this point. A great many of the prophetic writings have entirely disappeared from among mankind, and the Bible, which is supposed by many to comprise the complete canon of Scripture, in reality contains but a few of the things written by the Prophets. Among the most ancient records which are now lost to the world, is the book of Enoch, alluded to by Jude in his general epistle. (verse 7.) Enoch evidently predicted the course of events down to the latest generations, even till the second advent of the Savior.

In the account which is given of Joshua commanding the sun and moon to stand still, we are informed that the history was written in the book of Jasher, from which book the author of the book of Joshua, whoever he was, most likely obtained the particulars which he recorded. In the same book, reference is also made to the book of the wars of the Lord. In 1 Chron. xxix, 29, and 2 Chron. ix, 29, we read of the books of Nathan the Prophet, of Gad the Seer, of Ahijah the Shilonite, and of Iddo the Seer; all of which, being written by eminent and faithful Prophets, would no doubt be exceedingly interesting and instructive, if they had been preserved, and might be of considerable more benefit to the people of the present day, than such books as Solomon's Songs, containing the love ditties of an old and foolish king, who had departed from the ways of the Lord, or the book of Esther, which, however entertaining as a story, cannot be pointed to as in any way conducing to spiritual enlightenment.

In the New Testament we also read of several books which are missing, and which would no doubt throw great light upon many things which are now obscure. Luke, as referred to before, speaks of *many* who had written concerning the history of the Savior. Paul, in what is called 1st epistle to the Corinthians, (c. 5, v. 9,) speaks of a former epistle he had written to them;

he speaks also of an epistle to the Laodiceans, in writing to the Colossians, (c. 4, v. 16,) and which he considered of so much importance, that he wished the Colossians to read it; and Jude, in his one little chapter, which contains all of his writings we have left, speaks of an epistle he had written about the "common salvation." (3rd v.) These, and no doubt a great many more, of the writings of inspired men, are lost to the world; they are not contained in the Bible, therefore the Bible does not comprise the "complete canon of Holy Writ," and in that sense cannot claim the title of "the whole word of God."

If all these valuable writings had been preserved, although they would have been of very great benefit to the human family in the present day, they would not constitute a perfect guide to salvation. Each generation requires instructions and commandments from the Lord, suited to the peculiar and special circumstances of the times, which vary with every generation, and which are continually altering during the period of each generation. Therefore, Bible or no Bible, whether we have a few of the ancient revelations or all of them, we need the living oracles that we may receive the living word, suited to present times, present people, and present circumstances.

Dependence on the letter of the word revealed to former dispensations, has brought death to each successive age, for "the letter killeth, it is the spirit that maketh alive." Jesus said to the Jews, who boasted of having the writings of Moses and the Prophets, "The words which I speak unto you, they are spirit and they are life." So it is with his servants whom he inspires: their words contain the germs of spiritual life, and when they fall upon good ground, they germinate and spring up, bearing fruit to the glory of God, and planting in the soul that receives them, the life and light of the Gospel.

Let thanksgiving and praise be ascribed unto the God of Israel, for sending again, in these times of darkness and spiritual death, the living oracles—inspired Apostles and Prophets, to guide mankind to his presence! And let all the world know that, in very

deed, God has again visited the children of men, in his goodness, by opening up the way of life, and that his servants are now going forth having light, power, and authority, to teach this generation the things of God.

Let those who go forth in the name of the Lord, seek earnestly for the power of God, that life may be in the words they speak; and let those who have been "born, not of corruptible seed, but of incorruptible seed, even the word of God, which liveth and abideth forever," strive to grow up unto him who is their spiritual head in

all things, even Christ; not placing their whole and entire dependence upon those men who are placed in the Church "for the perfecting of the Saints," but seeking to the Lord for a continual outpouring of "the anointing from above which teacheth all things," that they may have within themselves, that "more sure word of prophecy, which is like a light shining in a dark place," the lamp of life, the true and unerring guide, the source of joy, the messenger of peace, the living word of God.

THE NEW JERUSALEM.

A dream of the night, helped by a rush of water from the hill-side, (not larger than the Xenil, which gave life to Granada, and changed the barren vega into a garden,) fixed the site of the New Jerusalem. Brigham Young tells me, that when coming over the mountains, in search of a new home for his people, he saw, in a vision of the night, an angel standing on a conical hill, pointing to a spot of ground on which the new Temple must be built. Coming down into this basin of Salt Lake, he first sought for the cone which he had seen in his dream; and when he had found it, he noticed a stream of fresh hill-water flowing at its base, which he called the City Creek. Elder George Smith, and a few pioneers, led this creek through and through a patch of likely soil, into which they then stuck potatoes; and having planted these bulbs, they took a few steps northward, marked out the Temple site, and drew a great square line about it. That square block, ten acres in extent, is the heart of the city, the "Mormon" holy place, the haram of this young Jerusalem of the West.

The site of the new city was laid between the two great lakes, Utah Lake and Salt Lake—like the town of Interlachen between Brienz and Thun—though the distances are here much greater, the two inland seas of Utah being real seas when compared against

the two charming lakelets in the Bernese Alps. A river now called the Jordan flows from Utah into Salt Lake; but it skirts the town only, and lying low down in the valley, is useless, as yet, for irrigation. Young has a plan for constructing a canal from Utah Lake to the city, by way of the lower benches of the Wasatch chain; a plan which will cost much money, and fertilise enormous sweeps of barren soil. If Salt Lake City is left to extend itself in peace, the canal will soon be dug; and the bench, now covered with stones, with sand, and a little wild sage, will be changed into vineyards and gardens.

The city, which covers, we are told, three thousand acres of land, between the mountains and the river, is laid out in blocks of ten acres each. Each block is divided into lots of one acre and a quarter; this quantity of land being considered enough for an ordinary cottage and garden.

As yet, the Temple is unbuilt; the foundations are well laid, of massive granite; and the work is of a kind that bids fair to last; but the Temple block is covered with temporary buildings and erections—the old tabernacle, the great bowery, the new tabernacle, the temple foundations. A high wall encloses these edifices; a poor wall, without art, without strength; more like a mud wall than the great work which surrounds the temple platform

on Moriah. When the works are finished, the enclosure will be trimmed and planted, so as to offer shady walks and a garden of flowers.

The Temple block gives form to the whole city. From each side of it starts a street, a hundred feet in width, going out on the level plain, and in straight lines into space. Streets of the same width, and parallel to these, run north and south, east and west; each planted with locust and ailantus trees, cooled by two running streams of water from the hill-side. These streets go up north, towards the bench, and nothing but the lack of people prevents them from travelling onward, south and west, to the lakes, which they already reach on paper, and in the imaginations of the more fervid Saints.

Main Street runs along the Temple front; a street of offices, of residences, and of trade. Originally, it was meant for a street of the highest rank, and bore the name of East Temple Street; upon it stood, besides the Temple itself, the Council house, the Tithing office, the dwellings of Young, Kimball, Wells, the three chief officers of the "Mormon" church. It was once amply watered and nobly planted; but commerce has invaded the precincts of the modern temple, as it invaded those of the old; and the power of Brigham Young has broken and retreated before that of the money-dealers and the vendors of meat and raiment. Banks, stores, offices, hotels,—all the conveniences of modern life,—are springing up in Main Street; trees have in many parts been cut down, for the sake of loading and unloading goods; the trim little gardens, full of peach-trees and apple-trees, bowering the adobe cottages in their midst, have given way to shop-fronts and to hucksters' stalls. In the business portion, Main Street is wide, dusty, unpaved, unbuilt; a street showing the three stages through which every American city has to pass; the log-shanty, the adobe cot (in places where clay and fuel can be easily obtained, this stage is one of brick), and the stone house. Many of the best houses are still of wood; more are of adobe, the sun-dried bricks once used in Babylonia and in Egypt, and still used everywhere in Mexico and California; a

few are of red stone, and even granite. The Temple is being built of granite from a neighboring hill. The Council house is of red stone, as are many of the great magazines, such as Godbe's, Jennings', Gilbert's Clawson's; magazines in which you find everything for sale, as in a Turkish bazaar, from candles and champagne, down to gold dust, cotton prints, tea, pen-knives, canned meats, and mouse-traps. The smaller shops, the ice-cream houses, the saddlers, the barbers, the restaurants, the hotels, and all the better class of dwellings, are of sun-dried bricks; a good material in this dry and sunny climate; bright to the eye, cosy in winter, cool in summer; though such houses are apt to crumble away in a shower of rain. A few shanties, remnants of the first emigration, still remain in sight. Lower down, towards the south, where the street runs off into infinite space, the locust and ailantus trees reappear.

In its busy, central portion, nothing hints the difference between Main Street in Salt Lake City, and the chief thoroughfare, say, of Kansas, Leavenworth, and Denver, except the absence of grog-shops, lager-beer saloons, and bars. The hotels have no bars; the streets have no betting-houses, no gaming-tables, no brothels, no drinking-places. In my hotel—"The Salt Lake"—kept by Col. Little, one of the "Mormon" elders. I cannot buy a glass of beer, a flask of wine. No house is now open for the sale of drink (though the Gentiles swear they will have one open in a few weeks); and the table of the hotel is served at morning, noon, and night, with tea. In this absence of public solicitation to sip either claret-cobbler, whisky-bourbon, Tom and Jerry, mint-julep, eye-opener, fix-up, or any other Yankee deception in the shape of liquor—the city is certainly very much unlike Leavenworth, and the River towns, where every third house in a street appears to be a drinking den. Going past the business quarter, we return to the first ideas of Young in planting his new home; the familiar lines of acacias grow by the becks; the cottages stand back from the roadside, twenty or thirty feet; the peach-trees, apple-trees and vines, tricked

out with roses and sun-flowers, smother up the roofs.

Right and left from Main Street, crossing it, parallel to it, lie a multitude of streets, each like its fellow; a hard, dusty road, with tiny becks, and rows of locust, cotton-wood, and philarea, and the building-land laid down in blocks. In each block stands a cottage, in the midst of fruit trees. Some of these houses are of goodly appearance as to size and style, and would let for high rentals in the Isle of Wight. Others are mere cots of four or five rooms, in which the polygamous families, should they ever quarrel, would find it difficult to form a ring and fight. In some of these orchards you see two, three houses; pretty Swiss cottages, like many in St. John's Wood as to gable, roof, and paint: these are the dwellings of different wives. "Whose houses are these?" we asked a lad in East Temple Street, pointing to some pretty-looking villas. "They belong," says he, "to Brother Kimball's family." Here, on the bench, in the highest part of the city, is Hiram Clawson's garden; a lovely garden, red with delicious peaches, plums, and apples, on which, through the kindness of his youngest wife, we have been hospitably fed during our sojourn with the Saints; a large house stands in front, in which live his first and second wives, with their nurseries of twenty children. But what is yon dainty white bower in the corner, with its little gate and its smother of roses and creepers? That is the house of the youngest wife, Alice, a daughter of Brigham Young. She has a nest of her own, apart from the other women—a nest in which she lives with her four little boys, and where she is supposed to have as much of her own way with her lord, as the daughter of a Sultan enjoys in the harem of a Pasha. Elder Naisbit, one of the "Mormon" poets, an English convert to the faith as it is in Joseph, lives with his two wives and their brood of young children, on the high ground opposite to Elder Clawson, in a very pretty mansion, something like a cottage on the Under Cliff. Much of the city is only green glade and orchard, waiting for the people who

are yet to come and fill it with the pride of life.

In First South Street stand the Theatre and the City Hall, both fine structures, and for Western America remarkable in style.

The City Hall is used as head-quarters of police, and as a court of justice. The "Mormon" police are swift and silent, with their eyes in every corner, their grip on every rogue. No fact, however slight, appears to escape their notice. A Gentile friend of mine, going through the dark streets at night towards the theatre, spoke to a "Mormon" lady of his acquaintance whom he overtook; next day a gentleman called at his hotel, and warned him not to speak with a "Mormon" woman in the dark streets unless her father should be with her. In the winter months there are usually seven or eight hundred miners in Salt Lake City, young Norse gods of the Denver stamp; every man with a bowie-knife in his belt, and a revolver in his hand, clamoring for beer and whisky, for gaming-tables and lewd women, comforts which are strictly denied to them by these Saints. The police have all these violent spirits to repress; that they hold them in decent order with so little bloodshed, is the wonder of every western governor and judge. William Gilpin, governor elect of Colorado, and Robert Wilson, sheriff of Denver and justice of the peace, have nothing but praise to give these stern and secret, but most able and effective ministers of police.

With this court of justice we have scarcely made acquaintance. A few nights ago we met the judge, who kindly asked us to come and see his court; but while we were chatting in his ante-room, before the cases were called, some one whispered in his ear that we were members of the English bar, on which he slipped out of sight, and adjourned his court. This judge, when he is not sitting on the bench, is engaged in vending drugs across a counter in Main Street; and as we know where to find him in his store, we sometimes drop in for soda-water and a cigar; but we have not yet been able to fix a time for seeing his method of administering justice at Salt Lake.

The city has two sulphur-springs,

over which Brigham Young has built wooden shanties. One bath is free. The water is refreshing and relaxing, the heat 92°.

No beggar is seen in the streets; scarcely ever a tipsy man; and the drunken fellow, when you see one, is always either a miner or a soldier—of course a Gentile. No one seems poor. The people are quiet and civil, far more so than is usual in these western parts. From the presence of trees, of water, and of cattle, the streets have a pastoral character, seen in no other city of the mountains and the plains. Here, standing under the green locust trees, is an ox come home for the night; yonder is a cow at a gate being milked by a child. Light mountain-wagons stand about; and the sun-burnt emigrants, who have just come in from the prairies, thankful for shade and water, sit under the acacias, and dabble their feet in the running creeks.

More than all other streets, perhaps, Main Street, as the business quarter, offers picture after picture to an artist's eye; most of all when an emigrant-train is coming in from the plains. Such a scene is before me now; for the train which we passed in the gorge above Bear River, has just arrived, with sixty wagons, four hundred bullocks, six hundred men, women, and children, all English and Welsh. The wagons fill the street: some of the cattle are lying down in the hot sun;

the men are eager and excited, having finished their long journey across the sea, across the States, across the prairies, across the mountains; the women and little folks are scorched and wan; dirt, fatigue, privation, give them a wild, unearthly look; and you would hardly recognise in this picturesque and ragged group, the sober Monmouth farmer, the clean Woolwich artisan, the smart London smith. Mule-teams are being unloaded at the stores. Miners from Montana and Idaho, in huge boots and belts, are loafing about. A gang of Snake Indians, with their long hair, their scant drapery, and their proud reserve, are cheapening the dirtiest and cheapest lots. Yon fellow in the broad sombrero, dashing up the dust with his wiry little horse, is a New Mexican; here comes a heavy Californian swell; and there, in the blue uniform, go two officers from the camp.

The air is wonderfully pure and bright. Rain seldom falls in the valley, though storms occur in the mountains almost daily; a cloud coming up in the western hills, rolling along the crests, and threatening the city with a deluge; but when breaking into wind and showers, it seems to run along the hill-tops into the Wasatch chain, and sail away eastward into the snowy range. — *Mr. W. Hepworth Dixon's "New America."*

A DEFENCE OF "MORMONISM."

(From the *Morning Star*, Jan. 28th, 1867.)

The *Herald* remarks, that by all the criteria in use to judge of a great people in America, this is a great community. Its foundation has been a source of strength to the Union, for it completes the chain of empire from sea to sea. A depot has been built in the heart of the desert, which has cost not a cent to the Government. St Louis has been joined to San Francisco, to the incalculable advantage of the Union. The "Mormons" have caused the wilderness to smile with orchard and garden. They have built a great

city where there was a desolate swamp, and founded a community of peace and industry in the heart of what seemed hopeless savagery. All this the Saints have done not only without the aid, but with the positive discouragement of the United States Government. And are they to be harried by fire and sword, because some of their doctrines are not in accord with those of the American people? What more monstrous tyranny can we conceive, than such an act would be? What more brutal and barbarous per-

pose was ever entertained, than to "stamp out" this "Mormon" community, and to substitute for the peaceful and industrious life of those people, that which American democrats call civilization?

How little faith must the Americans

and their admirers have in those principles on which their scheme of civilization is based, when they cannot trust their free and peaceful operation on the minds of the "Mormons," but are compelled to resort to force to bring the Saints to virtue and democracy!

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 9, 1867.

CONGRESS AND POLYGAMY.

THE *Times* and other English papers consider "Mormondom," as they term it, "in great peril:" they are jubilant over the idea of the approaching downfall of "Mormonism" in Utah. They inform the public, with exulting joy, that Congress is about to pass laws against the "Mormon" religion, and crush out their religious faith by Congressional enactments and heavy penalties. Christendom is delighted with these choice bits of information: she greedily swallows these delicious morsels, and longs to see one of the American Territories deprived of all her domestic and religious rights, to behold her broken up, despoiled, plundered, robbed, and her citizens driven from their hard-earned homes, to die of starvation in the dens and caves of mountains, or perish by the hands of savage hordes.

What harm have we done to the Christian world, that you so earnestly desire our destruction? For which of our good deeds do you desire to martyr a hundred thousand men, women, and children? What Bible doctrine or Bible institution have we been guilty of believing and practicing, that is so extremely offensive to you? We have taught you faith in Christ; we have taught you to repent and reform from all evil; we have pointed out baptism as a sacred ordinance; we have preached the necessity of being born of the Spirit; we believe and practice the Lord's supper; we exhort all men and women to live honestly, soberly, virtuously, prayerfully before God and all men; we believe in all the commands, sayings, ordinances, and blessings of the glorious Gospel of the Son of God; we believe in the ministry of angels, inspired visions and dreams, prophesyings and new revelations; we believe in the utmost purity and virtue among the sexes; we believe in the Bible order of domestic institutions; we believe in the Divine ordinance of marriage—in the Bible institution of either polygamy or monogamy; and finally we believe in everything

that is good, and in nothing that is evil or criminal. For which of all these good things do Christians desire a whole people to be crushed and refused an existence on earth? We pause—we wait for an answer. The reply comes from the four quarters of Christendom, saying, "We do not wish to persecute you for any good work, nor destroy you for any good institution; but because you believe and practice plural marriage: this all Christians believe to be a crime: and you should be punished for your crimes."

We inquire, by what right do you call polygamy a crime? Neither the Old nor the New Testament has intimated it to be criminal or even sinful; neither God nor angels, Patriarchs nor Prophets, Revelators nor Apostles, Jews nor early Christians, have made it criminal; but on the contrary, God himself instituted and commanded the practice; gave laws regulating the same, protecting the legal rights of the wives, and the legal rights of their respective children: God himself gave wives to the Prophet David, whose Psalms you sing: God himself chose Abraham as "the father of the faithful," conversed with him, sent his angels to eat and drink with him, made him his intimate friend, and sent angels to converse with his wives. Jacob with his four wives laid the foundation of the twelve tribes, and enjoyed all the blessings of his grandfather Abraham. These holy polygamic families, Jesus said were in the kingdom of God, and that many should come from the east, west, north, and south, and sit down with them in that kingdom. These patriarchal polygamists were not living in a dark age; but Paul says, they had the Gospel preached to them, even the same Gospel taught in the Apostles' days by which the heathen were blessed. The families of these inspired polygamist Prophets were represented by Paul, as model families—as perfect patterns after which Christian families should copy: indeed, Christian families were all adopted into these polygamic families, and became the seed of Abraham and of Israel by such adoption, and the legal heirs to all the promises made to these holy polygamists.

Paul says, "That the man is not without the woman, nor the woman without the man in the Lord:" hence, marriage was essential to the perfection of the two sexes. And Paul considered it so very important, that he gave instructions to Timothy that both Bishops and Deacons must each have at least one wife before they were to be entrusted with those sacred offices. Unmarried or single men were unfitted for the duties of the office, and none were to be appointed, till they became "the husband of one wife," thus learning by actual experience how to rule their own households, before the household of faith was committed to their charge.

Before David was exalted to the throne of Israel, God gave him many wives, and wrought special miracles by his hand, and he was pronounced to be a man after God's own heart; his prophecies and Psalms were referred to and quoted by the Son of God and his Apostles. God himself, therefore, not only sanctioned, but did actually give to David his wives.

If polygamy be a crime, would the Lord have been guilty of giving to David something that would render him a criminal? If such institution be a crime, would the Lord have expressly commanded the surviving brother to marry all of his deceased brothers' widows? If plural marriage be a crime, would he have ordained and issued a law to the great nation of Israel, commanding them, under the most dreadful curse, to carry out such family relationships from generation to generation?

Christ came, not to destroy the law of Moses, but to fulfil it. This had reference to the carnal commendments—the ceremonial law of offerings and sacrifices : but he did not come to do away the ten commandments, nor justice, nor righteousness, nor faith, nor repentance, nor to break up family relations, nor to dissolve polygamous marriages, nor to denounce the Jews for keeping the same. He did not require that portion of the Jews, who were compelled by their law to be polygamists, to break up and dissolve their marriage relations in order to enter the Christian Church. Marriage was considered of more force, than the fluctuating every day trifles of life. It was a permanent institution, involving the welfare of thousands of Jewish polygamists and their families. Plural marriage, like faith, repentance, prayer, &c., is of that nature, that if it is right under one dispensation, it is right under all others : its relations are the same under Christianity as under the Mosaic or Patriarchal dispensation. It was not a type or shadow of things to come, like the ceremonial law, to be fulfilled in Christ, and done away. The polygamic Jew, embracing the Gospel under the preaching of Jesus, owed the same duties to his wives and children, in the Christian Church, as in the Jewish Church. His union with the Christian Church did not require him to turn his polygamic children and wives out of doors, and cleave to one only.

Marriage, under divine authority, is believed by the Latter-day Saints in Utah, to be as sacred now as in all former dispensations, whether such marriages are monogamic or polygamic. A divinely authorized marriage, celebrated by the ordinance of heaven, and administered by those called and authorized of God, always was considered, under every dispensation, as a duty enjoined upon both sexes, to fulfil in a legal manner, the great divine law of the multiplication of our species. Without this, the sexes do not fulfil the purpose of their creation ; without this, they live in open defiance to the first great law given to man. Wilful neglect or disobedience to this divine command, will receive its punishment in the great future state to which we are all hastening. Marriage, like baptism and the Lord's supper, has a bearing upon our future exaltation and happiness. He that keeps the law is certainly more justified, than he who heedlessly or wilfully disregards it ; and if more justified, his reward in heaven must be greater.

Marriage, therefore, is a matter of conscience with all true Saints ; its bearings upon eternity are of such a nature, that they dare not neglect this divine institution.

But what do Congress, in free America, propose to do ? They propose to take away this divine religious right from the whole Territory of Utah ; to deprive all marriagable persons of the religious right of being officially united by their own ministers. Gentile officers and ministers who never pretended to any divine authority, must officiate in this divine ordinance. Why not also appoint Gentile officials to baptize all who wish to join any denomination in the Territory ? Why do not Congress send Gentile officials to minister the sacrament, to confirm the Churches, to ordain ecclesiastical ministers, and take special charge of all the religious denominations in Utah ? Why do they not enact Congressional laws to punish all Jews in Utah who may be found practicing circumcision, or any other ordinance or institution in the Old Testament ? If a great fundamental institution of the Bible is to be prohibited, under heavy penalties of fine and imprisonment, why not Congress point

out by law, how much of the Bible may be introduced into Utah? A religious creed, enacted by Congress, and enforced by Congressional officers, would be so republican in form, so Constitutional in its nature, so agreeable to American institutions, so palatable to all religious sects in that free country, that the whole nation would be in ecstasies. An American Congressional Church could lock arms with the English Parliamentary Church, and travel along to heaven in the same road. If Articles of Religion could be adopted by Congress, and enforced upon all the American Territories, and upon all the future States, admitted into the Union, under the same severe penalties proposed for one of her Territories, what a vast amount of contention, about religious tenets, would be done away. All denominations would be compelled to merge into one. America then would have a church established by law, and could assert that high position now enjoyed by Austria and Spain. No doubt there would be some stubborn rebellious subjects, affected with the old leaven of freedom, and a free church; but such heretics could easily be got rid of. If ten thousand dollars fine and three years of imprisonment, did not compel them to quit practicing that portion of the Bible so obnoxious to Congress, grand and petit juries could be abolished, or selected after the form of the old Spanish and Austrian inquisition; the rack, the gibbet, the fiery stake, the pistol, breech-loader and cannon, would soon annihilate all religions, except the one great United Congressional Church. Consciences, formed by Congress, would introduce, at once, a Congressional millennium.

Polygamy among the Latter-day Saints is considered a divine law, is a fundamental religious principle with them, and is practiced by them as a matter of conscience, the same as baptism, the Lord's supper, confirmation, ordination, prayer, or any other Bible institution or ordinance. It is considered essential, as bearing upon a future state; it is considered obligatory, as a Bible order for family arrangements, as a divine institution re-established by new revelation. The Saints in Utah could not relinquish this part of their religion, without sacrificing the whole divine code: to deny our religion in one fundamental part, would be equivalent to the denial of the whole. "He that offends in one point," says Jesus, "is guilty of the whole;" that is, if he is guilty of rejecting any one divine revelation, he will be condemned the same as if he had rejected all revealed religion. Congress know that this is our faith, our conscience, our religion; they know that the practice of any Bible doctrine, either of the Old or the New dispensation, is not criminal. The Jew, by virtue of the religious freedom guaranteed in the American Constitution, can circumcise his children, offer the blood of bulls, goats, and lambs upon the altar, re-establish the whole ceremonial code, and family order of his ancestors, without committing crime. A law that makes any Bible institution criminal, is wholly unconstitutional, is an abridgment of the liberty of conscience, is destructive of all the natural, inalienable, and religious rights of man. Congress is limited by the Constitution, which expressly declares that no law shall be made respecting the establishment of religion, or infringing upon the rights thereof.

The Bible condemns many practices as criminal. No people can be permitted, under the pretence of religion, to commit acts, condemned by the Bible as crimes, such as offering human sacrifices, burning widows upon the funeral pile of their deceased husbands, causing children, in idolatrous worship, to pass through the fire, &c. All these things are recognized by the Bible as crimes,

and should be punished as such, whether practiced in the name of religion or otherwise. But to punish American citizens, for practicing that which is recognized by the Bible as a divine institution, which was practiced by holy Prophets, Patriarchs, and righteous men of old, which was approbated and regulated by the divine law,—is a stretch of Legislative power, destructive of the whole fabric of free American institutions, and strikes a death-blow to the very vitals of all religions, founded upon the freedom of conscience. All denominations alike are in danger; for a Legislative power which can abridge one sect can abridge another; a power that can suppress the practice of one part of the Bible, can suppress any other part,—can, indeed, suppress the whole, and make a Bible religion criminal, and punish and imprison all who shall be found reading the same. Are Americans prepared to see all these religious rights wrested from her citizens, and vested in a law-making department? Is it for this, that they have poured out their blood upon American soil, and fought the oppressors of their country? If this be the doom of the sons of freedom, the proud monarchies of the East will exultingly rejoice, while all the heavens will weep over the untold miseries in reserve for the Western World.

O. P.

PRIESTLY GOVERNMENT.

(From the *Liverpool Mercury*.)

The suppression of the quiet and inoffensive worship of the Scottish and English Presbyterians at Rome, by order of the Papal Government, was a curious proof of the incurable defects of a government of priests. There are numerous and most powerful reasons, especially at the present time, why the Papal Government should have abstained from such an offensive and unpopular act, but such is the blindness of a government of priests, uninfluenced by the opinion of the laity, that those reasons have probably rather encouraged than withheld the Pope and his advisers from this act of bigotry and folly. To set the public opinion of the world at defiance, seems now to be the policy of the little conclave that governs at Rome. But it would be great injustice to the Roman Catholic laity of France, England, Germany, or Italy, to accuse them of any sympathy with such proceedings. The utmost freedom of worship exists in France and in most parts of Germany; and freedom of conscience and of worship has been boldly proclaimed

in the newly-formed kingdom of Italy. When the laity obtain a share of the government of Rome, that will probably be the case there also; and it seems to be nothing less than an act of judicial blindness in the Pope and his clerical advisers, to furnish the world with this new and striking proof of the incurable defects of priestly government.

Wherever freedom of conscience and a spirit of toleration now exist in the world, they owe their existence to the infusion of the influence of the laity into church government. In England and Scotland, the Parliament, people, and courts of justice of the two countries, have had a great influence in the government of the Church from the time of the Reformation, and it is chiefly owing to this influence that the churches of the two countries, which were at one time almost as much given to persecution as the Church of Rome in its worst days, have become comparatively tolerant. In Roman Catholic France great freedom of conscience and of worship has existed

from the time of the Revolution, when the power of the laity was immensely extended, and that of the clergy was brought within safe limits. In Belgium—a most Catholic country—the laity have triumphed over the clerical party, and perfect freedom of worship and thought now exist in that country. The only countries which have allowed to the clergy any great and excessive amount of power in present times, have been Austria, Spain, and the American republics, and these are now the weakest and most distracted Governments of Europe and America. In the kingdom of Italy, the Government is anxious to establish the same entire freedom and equality in religious matters which exist in the United States of America; and that once effected, Italy will be in a fair way to recover her influence in the realms of thought as well as in the affairs of practical life. There is not one of the countries named above, unless it is Spain, in which the proceedings of the Pope, with regard to the little Presbyterian congregation recently meeting at Rome, will not produce either strong disapprobation or deep disgust.

Another reason why this act of the Papal Government was most ill-timed, is that the Russian Government has

just commenced a war of extermination against the Roman Catholic religion in Poland, which this refusal of the Pope to tolerate the most peaceful differences of opinion, at least within the bounds of the city of Rome, will go far to encourage. The recent orders of the Russian Government as to the mode of celebrating religious worship in Poland, are nothing less than an attempt to introduce the forms and doctrines of the Russian branch of the Greek Church in the place of those of the Church of Rome. In the present fallen state of Poland, the Polish Catholics have no power to resist this interference with their consciences, except by appealing to the public opinion of the world. But the force of this appeal must be excessively weakened by the conduct of the head of the Romish Church, who, as far as his influence goes, is doing the same thing in the city of Rome, that the Emperor of Russia is doing in Poland—that is, is suppressing all forms of worship except the one that he considers orthodox. The Czar is himself a sort of Pope in Russia, and will be glad to have the example of his rival at Rome to diminish the odium of his own proceedings.

CORRESPONDENCE.

ENGLAND.

CHELTHENHAM CONFERENCE.

Cheltenham, Jan. 16, 1867.

Elder Pratt.

Dear Brother, — Having a little leisure this frosty weather, I devote a few moments agreeably, in giving you a short sketch of my labors, since I have been engaged in the ministry. On the 2nd of August 1866, I, for the first time, beheld the shores of old England, and on the afternoon of the same day, in company with Elders Edwin Walker, Isaac Kimball, Elmer Taylor, James Smith, G. Van Schoonhoven, and H. T. Spencer, I stepped, not upon "British soil," but upon British pavement, in Liverpool. I could not refrain from breathing a

silent, but fervent prayer, that I might not find the stony streets of this great commercial town, emblematic of the hearts of the people in reference to the Gospel, the glad tidings of which we had come so many miles by sea and land to bear.

After spending a few days very agreeably in your office, enjoying the company of brethren whom I had not seen for a long time, President B. Young, jun., and yourself, appointed me to labor in the Cheltenham Conference, where I arrived on the evening of August 14th, and was kindly met at the railway station, and warmly welcomed, by Elder James Ure and L. D. Rudd. I entered at once upon my duties, being shown the Branches

and introduced to the Saints by Elder Rudd. The Saints manifested a very kind feeling, and, with few exceptions, appeared awake to the responsibility resting upon them, as well as the importance of doing all they could to forward the great work in which we are so happily engaged. I found the finances in a healthy condition, no debts having accumulated recently.

On the 6th and 7th of October last, I had the pleasure of meeting with a number of brethren and old acquaintances, at a Conference held in Bristol. The particulars, however, I need not mention, as the minutes have been published in the STAR.

Shortly after this, Elder John W. Young and I visited Cardiff, Mountain Ash, and Merthyr Tydfil, Wales. In the two former places were held several excellent meetings, at all of which the Holy Spirit was poured richly upon us, causing the Saints to rejoice. With grateful acknowledgments, I here remind Elders John Parry and J. D. Rees, as also the good Saints of those places, that I shall not soon forget their many kindnesses, so warmly extended to us while on our short visit among them.

On the 6th of November last, brother J. W. Young made the Saints of this Conference a visit, and kindly remained with me some twelve days, during which time we filled appointments in five different Branches. The Saints appeared much cheered by this timely visit. The subject of emigration was often referred to; and, unwavering faith, diligent labor, economy, and above all, securing the unerring guidance of the Holy Spirit, were urged as being the first great necessary steps towards breaking the "bands of bondage." By having directed in a proper channel, the abilities with which God has blessed them, many could, in a short time, affect their own deliverance and gather to Zion. In most of our meetings strangers were present, actuated, no doubt, principally by curiosity, and a desire to see one of President Young's sons. They, however, with little exception, gave very good attention, and some, indeed, seemed well pleased. The result of brother Young's visit, so far as they are concerned, time must de-

velop. We can but hope it will be for good. But with the Saints, I feel assured his visit was appreciated, and I trust they may long remember, and faithfully practice upon what was advocated.

You are no doubt well aware, that the position in which I have been called to act for the past five months, was entirely new to me; and though I may tread the same stony paths, climb the same rugged stiles, and walk the same muddy roads; many others have done before me, yet I have none the less felt my incompetency to perform other duties of a less temporal nature. But in my weakness, I have trusted alone in the God of "modern revelation." I know no other. In doing so, I have not had to live on faith alone, nor feed on supposition. The falsely-educated, outwardly-polished bigots of Christendom, may scoff and scorn the illiterate "fishermen" and "hunters" of the Lord, as they have always done, when God has been pleased to choose his weak things to confound their might, that the "wisdom of their wise men might perish, and the understanding of their prudent be hid." Scoff on: point the finger of scorn at the servants of God: they heed you not: they are seeking the "poor," for "they shall inherit the earth"—"the pure in heart, for they shall see God." We do not boast of "high births," for many of us were humbly born in the wilds of North America—born, perhaps in a tent, and cradled in a wagon, while our parents fled from persecutions unparalleled. But it matters little where we were born, God has called us, and we have come from "afar," not to tell the nations what our opinions are, neither to tickle their ears with fine oratory, but to tell them a few plain truths contained in the Gospel of Jesus, which is the "power of God unto salvation to all who believe and practice it faithfully unto the end; and the same is a Gospel of condemnation to all who hear and believe it not.

With kind love to yourself, brothers F. D. Richards, J. W. Young, W. B. Preston, and all in the office, I remain your brother in the Gospel,

M. THATCHER.

SUMMARY OF NEWS.

During the month of January over 400 shipwrecks occurred, near the coasts of Great Britain. This is a sad destruction for one month.

LOSS OF A STEAMSHIP AND ALL HANDS.—It is feared that the screw-steamer *Newton Colville*, belonging to Mr. R. Young, M.P., has been lost at sea, and that all hands, 18 in number, perished. The *Newton Colville* was employed in the Baltic, and left Dantzic for London, laden with wheat, on the 26th Dec. She passed Copenhagen on the 29th, in company with several other steamers, and since then no tidings of her have reached the owner. The weather at that time was awful, and it is supposed that the noble vessel foundered during the gale. The value of the ship and cargo was £30,000.

LIFE IN NEW YORK.—The New York correspondent of the *Standard* writes—“A few evenings since a popular Fifth-avenue doctor was knocked down at an early hour, in a crowded street, by two ruffians, who deliberately beat and trampled him to death, and then escaped without molestation. Robbery was evidently not the object of this assault. A few days after the occurrence of this event, one Emil Justh, an Hungarian gentleman, residing in Thirty-fourth-street, near Fifth-avenue (a fashionable quarter), was called to the door by some disturbance at the front of the house. He opened the door, received a bullet through the breast, and fell back in the hallway, the assassin escaping. M. Justh is still alive, and may recover; but the assassination has caused a feeling of great excitement in the neighborhood. The assailant escaped. One Gleason, a laborer, was followed out of a bar-room and dangerously, if not fatally stabbed, on Saturday night. On the same evening a negro, incited by a white man, entered a basement in Thompson-street, in this city, and after grossly insulting its only occupant, an aged German, stabbed the unfortunate man several times, inflicting fatal wounds—the white man looking on in the meantime, with hands in pocket. These things were seen by a frightened German outside. The supposed murderers have been arrested. And last night a citizen was shot through the head by an unknown assassin in Mercer-street.”

AMERICAN TELEGRAPHIC SCHEMES.—A prospectus has been issued at New York of an East India Telegraph Company, for the purpose of connecting all the principal seaports of the Chinese empire, with the Collins line across Behring's Straits, with San Francisco and New York, with the Russian Government line to St. Petersburg, and with London, Paris, and all the principal cities of Europe. The *Times* says it is stated that there are now wanting only 850 miles of wire to connect New York with Pekin.

EXPLOSION OF GREEK FIRE.—An explosion of supposed Fenian “munitions of war” took place on Sunday, in Essex-street, Dublin, which was attended with serious results to life and property. It appears that on Friday night a stranger engaged a room in the house No. 8, Essex-street, from a tenant named Edward Connolly. He placed a small box in the room, left the house, and did not afterwards return. Connolly's curiosity being aroused by the non-appearance of his tenant, he was induced on Sunday to examine the contents of the box. On removing the cover, he found two round bottles carefully corked and secured at the top with chamois leather, which it is supposed contained “Greek fire.” Beneath them in the box was a paper parcel which, on being touched, exploded with such violence as to knock down the walls and partition in the room. The glass in the windows was also broken, and the people residing in the house were either all knocked down or violently thrown against the walls, by the force of the concussion consequent upon the explosion. Connolly was seriously injured about the head and hands, and is not expected to recover. Upwards of 20 ball cartridges were found in the room after the explosion. No clue has yet been obtained to the owner of the mysterious box.—*Dublin Express*.